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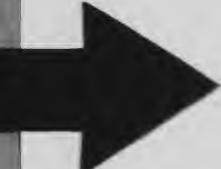
Calhoun County Baptist Association

- v. 1. May 1892
- v. 2. October 1892
- v. 3. 1893
- v. 4. 1894
- v. 5. 1895
- v. 6. 1896
- v. 7. 1897
- v. 8. 1898
- v. 9. 1899
- v. 10. 1900



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22
INTERVIEW WITH
SARAH LEE
1998

SARAH LEE
INTERVIEWER
1998

INTERVIEW WITH
SARAH LEE
1998

MINISTERIAL DIRECTORY.

NAME.	POST OFFICE.	COUNTY.
ALLEN, A. F.	DeArmanville	Cathoun
BLAIR, THOS.	Center	"
BOOZER, G. S.	Mink	"
CHEATWOOD, R. M.	Jenkins	"
COMER, J. T.	Jenifer	Talladega
CROSS, S. L.	Jenkins	Calhoun
DICKERSON, E. B.	Mack	"
Foster, J. H., JR.	Anniston	"
GARRETT, M.	DeArmanville	"
GRIFFIN, W. S.	Peaceburg	"
HAMMETT, C. B.	Jenkins	"
HARRIS, G. D.	Piedmont	"
HANSON, E. D.	Merrelton	"
HOLDEN, J. C.	Reeves	"
JOHNSON, H. L.	Weavers	"
JOHNSON, I. D.	Oak Lone	"
McCAIN, W. F.	Anniston	"
McCAIN, W. M.	Refuge	"
McDONALD, J. A.	Ragan	Talladega
MYNATT, A. H.	Jacksonville	Calhoun
MULLINS, P. S.	Merrelton	"
NABORS, T. S.	Piedmont	"
NISBET, T. L.	Jacksonville	"
NUNNELLY, B. B.	Ohatchie	"
OWENS, G. W.	Reads	"
POTTER, J. F.	White Plains	"
PRICE, G. A.	Jacksonville	"
ROBBNETT, D. C.	Anniston	"
SCOTT, J. A.	Iron City	"
SMITH, T. A.	Colvins Gap	"
SMITH, J. E.	Markton	"
SMITH, E. T.	Anniston	Etowah
SMYLY, J. W.	Mink	Calhoun
STEPHENS, NOAH	Morrisville	"
TROTTER, T. K.	Lincoln	Talladega
VINSON, W. D.	Boozier	Calhoun
WILLIAMS, D. P.	Alexandria	"
WEST, A. J.	Duke	"
WRIGHT, J. C.	Oxford	"

MINUTES

—OF THE—

FIFTH ANNUAL SESSION

—OF THE—

CALHOUN COUNTY

BAPTIST ASSOCIATION,

—HELD WITH—

MT. ZION BAPTIST CHURCH,

SEPTEMBER 9, 10, 11, 1896.

OFFICERS:

James Crook, Moderator, Jacksonville, Ala.
Perrin Bestor Brown, Clerk, Anniston, Ala.
James Shadrick Morris, Treasurer, Choccolocco, Ala.

The next session to be held with Parker Memorial Baptist Church, commencing on Wednesday and to close Saturday before the second Sunday in October 1897.

PROGRAM OF BUSINESS.

FIRST DAY.

1. Devotional Exercises.
2. Read Letters and enroll Messengers.
3. Elect Officers—Moderator, Clerk and Treasurer.
4. Read Rules of Decorum.
5. Invite Churches to unite with our Association.
6. Correspondence and Visitors.
7. Appoint Committee on Finance.
8. Appoint Committee on Preaching.
9. Appoint Committee to Prorate among the Churches amount asked for by State Mission Board for all objects.
10. Appoint Committee to Nominate the Time and Place of Next Meeting, Principal and Alternate to Preach next Introductory and Missionary Sermons.
11. Report on Periodicals and Literature.
12. Report on Temperance.
13. Report on Sabbath Schools.
14. Fix Hours to Meet and Adjourn.
15. Miscellaneous Business.
16. Adjourn.

SECOND DAY.

17. Devotional Exercises.
18. Read Minutes and Call Roll of Messengers.
19. Miscellaneous Business.
20. Report on State Missions.
21. Report on Home Missions.
22. Report on Foreign Missions.
23. Report on Ministerial Education.
24. Report on General Education (male and female.)
25. Miscellaneous Business.
26. Adjourn.

THIRD DAY.

27. Devotional Exercises.
28. Read Minutes of yesterday.
29. Miscellaneous Business.
30. Report of Committee to Prorate Contributions from churches
31. Report of Committee on Evangelization of Colored People.
32. Report of Committee on Woman's Work.
33. Report of Committee on Colportage and Bible Work.
34. Report of Committee on Orphans Home.
35. Appoint Delegates to Baptist State Convention (10.)
36. Appoint Delegates to Southern Baptist Convention (1.)
37. Report of Committee on Finance.
38. Report of Treasurer of Association.
39. Call for Report of Committee on Time and Place and Preachers next year.
40. Order Clerk's Salary Paid and Minutes Printed.

41. Appoint Committees to report next session on State Missions, Home Missions, Foreign Missions, Ministerial Education, General Education (male and female), Temperance, Sabbath Schools, Colportage and Bible Work, Evangelization of the Colored People, Periodicals and Literature, Woman's Work, State of Religion in the Churches, and Orphans Home.
42. State of Religion in the Churches.
43. Miscellaneous Business.
44. Read Minutes of this Day's Session.
45. Adjourn.

RULES OF DECORUM.

1. The Association shall be opened and closed with prayer.
2. A Moderator and Clerk shall be chosen by the suffrages of the members present.
3. No member shall absent himself from the Association unless he have leave or be sick and unable to attend.
4. Visiting ministering brethren present shall be invited to seats in the Association.
5. The Moderator shall preside over the Association, preserve order, and appoint all committees, with the sanction of the Association.
6. The Moderator may speak in debate on any question, appointing some other member to fill the chair temporarily, but shall not vote except in case of a tie.
7. The Moderator shall decide all questions of order, subject to an appeal to the Association by any two members.
8. Every member when speaking shall rise to his feet, respectfully address the Moderator, confine himself to the question before the body, and avoid personalities.
9. A motion made must be seconded and stated by the Moderator before debating, and every motion shall be reduced to writing if the Moderator or any member desire it.
10. When a motion is stated by the Moderator it is in possession of the Association, but may be withdrawn by the mover at any time before a decision or amendment.
11. When a question is under debate no motion shall be received except to lay on the table, postpone indefinitely, commit or amend, which said motions shall have precedence in the order in which they are stated; but a motion to adjourn is always in order, except when a member is speaking or the body is engaged in voting.
12. All questions, except such as relate to the Constitution, the Rules of Decorum, or the reception or exclusion of churches, shall be decided by a majority of the votes; in the excepted cases two-thirds are required.
13. Filling blanks with particular numbers, the question shall be taken on the highest number and longest time.

14. When a motion has once been decided, a member voting with the majority may move for reconsideration on any day during the session.

15. No speaker shall be interrupted unless he be out of order, and no member shall speak more than twice on the same proposition without leave of the Association.

16. No practice shall be allowed which has a tendency to interrupt speaking or the business of the Association.

17. The appellation of "Brother" shall be used by members in their addresses one to another.

18. The Clerk shall read these rules at the opening of every session of the Association.

19. Any member violating these rules shall be reproved by the Moderator.

CONSTITUTION.

ARTICLE I. This Association shall be known by the name of the Calhoun County Baptist Association.

ART. II. It shall be composed of well accredited messengers appointed by regular Baptist churches which are united in this union.

ART. III. Its meetings shall be annual.

ART. IV. Its officers shall be a Moderator, Clerk and Treasurer, who shall be elected by ballot at each session and hold office till their successors are declared duly elected. Provided, that non-election of Treasurer shall not interfere with organization.

ART. V. The Association cannot rule, but may advise, the churches. But it has a full right to reject the messengers of any church not in order in faith or practice.

ART. VI. Petitions for membership must be by letter and one or more messengers, and the Association, in each case, is to judge on the question of reception.

ART. VII. Each church of fifty members or less shall have three messengers, and one messenger for each fifty or fractional number over fifty.

ART. VIII. This Association is in full sympathy with the spirit and ready to correspond and co-operate with all regular Missionary organizations for the spread of the gospel and the extension of the Redeemer's kingdom on earth; but a difference of opinion on these matters shall not necessarily involve the question of fellowship.

ART. IX. Churches composing this body will be expected to contribute to and sustain a contingent fund, which shall be deposited by the messengers at each annual meeting with the Finance Committee, and other contributions for benevolent purposes will be earnestly sought and fostered by the Association.

ART. X. This Association shall take cognizance of no query from the churches unless they have endeavored to solve the same and have failed; nor of any difficulties between

churches unless they have pursued the directions contained in the Eighteenth Chapter of Matthew and have not been able to settle them. Then the Association shall take such matters into consideration and act upon them at its discretion.

ART. XI. This Constitution, or any article, may be amended or abolished at a regular meeting, on the concurrence of a vote, by standing, of two-thirds of the messengers present. Provided, that such intended change is announced by the Moderator at least six hours before action is taken.



MINUTES.

ALEXANDRIA, CALHOUN COUNTY, ALA.,

September 9, 1896.

1. THE CALHOUN COUNTY BAPTIST ASSOCIATION met this day in its Fifth Annual Session, in the Mount Zion Baptist Church, at 11 o'clock A. M.; and was called to order by James Crook, the former Moderator.

2. Introductory sermon was preached by Rev. E. T. Smyth, from Hebrew 8:5: "For, see, saith He, that thou make all things according to the pattern shewed to thee in the mount."

3. Association convened at 1:30 o'clock, and after prayer by Rev. C. B. Hammett, the Moderator called for letters from the churches, and appointed D. C. Cooper and B. D. Williams to read the letters.

4. The following messengers were present, and their names enrolled:

ANNISTON FIRST—E. T. Smyth, George Bell, W. M. Franks.

ANGELS GROVE—E. H. Propes.

ANTIOCH—J. Y. Chandler, C. R. Pruitt.

BOILING SPRINGS—R. S. Summerell, W. H. Haynie.

CANE CREEK—G. W. Loyd, Wm. Clements, D. T. Simpson.

COLDWATER—W. M. Grogan, C. H. Leslie.

DUKE—W. J. Duke, W. T. Dickie, W. G. Duke, W. T.

Duke.

ETHELVILLE—Not represented.

EULATON—J. C. Hinds.

FRIENDSHIP—C. J. Wood, A. H. Mynatt.

HARMONY—J. S. Morris, J. W. Riddle, W. D. Snow.

HEBRON—R. C. Usry, B. H. Morton.

IRON CITY—J. M. Hendon, W. Thompson.

JACKSONVILLE—James Crook, James McFarlan, P. D. Ross.
 MOUNT GILEAD—B. Lipscomb, G. W. Muligan.
 MOUNT OLIVE—J. M. Rhodes.
 MOUNT ZION—W. S. Griffin, D. P. Williams, S. W. Crook,
 J. L. Phillips, J. Lumpkin, C. C. Loyd.
 NANCES CREEK—C. E. Borden, T. J. Borden, J. M. Williamson.
 NEW BETHEL—Noah Stephens, H. P. Costley, P. I. Stovall.
 NEW HOPEWELL—W. B. Nabors, J. W. Propst, J. P. Robertson.
 NEW LIBERTY—N. J. Stephens, T. A. Smith, J. H. Landers.
 OAK BOWERY—B. B. Nunnelly, J. H. Goode, B. F. Jones,
 W. B. Collins.
 OAK GROVE—R. T. Read, J. J. Frizzell.
 OHATCHIE—C. A. Hollingsworth, Joseph Green.
 OXANNA—H. Fitzgerald.
 OXFORD—J. C. Wright, G. D. Harris, J. S. Kelly, Abner
 Williams, D. C. Cooper, T. M. Draper, B. D. Williams.
 PARKER MEMORIAL—J. H. Foster, Jr., C. C. Huckabee,
 A. W. Bell, P. B. Brown, S. D. Sawyer.
 PIEDMONT—M. Hardin, J. B. Palmer, H. G. Earnest, M.
 T. Ledbetter.
 PIEDMONT SPRINGS—P. S. Mullino, C. J. Wells.
 PLEASANT RIDGE—J. W. Harris, J. C. Owens.
 PLUMB SPRINGS—J. W. Haynes, A. J. Strickland, A. M.
 Hinds, A. P. Ford.
 POST OAK SPRINGS—B. G. McClellan, H. C. Weaver, J. R.
 Castleberry, J. L. Whistenant, D. D. Wilkins.
 RABBIT TOWN—O. B. Hammett, S. L. Cross, R. P. DeFrees,
 W. A. Kiernon.
 SULPHUR SPRINGS—S. T. Vinson, H. A. Daniel, Aaron
 Kirksey.
 TRINITY—W. J. Cleckler, J. A. Taylor, T. L. Johns.
 TEN ISLAND—R. P. Walker, J. P. Cochran, W. W. Gullege.
 WEAVERS—J. H. Fite, H. L. Johnston, D. F. Weaver.
 WHITES GAP—W. M. Snider, R. H. Giedley, J. M. Wil-
 kerson.
 ZION HILL—J. F. Potter.

5. Officers elected by ballot:

JAMES CROOK, Moderator.
 PERRIN BESTOR BROWN, Clerk.
 JAMES SHADRICK MORRIS, Treasurer.

6. Rules of Decorum read by the Clerk.

7. Plumb Springs Baptist Church, of Talladega
 county, made application for membership in the Asso-
 ciation, and was received—the Moderator extending the
 right-hand of fellowship to the messengers.

ETOWAH COLLEGE
LIBRARY

9

8. Visitors and correspondents introduced to Association:

Rev. W. L. Culberson, Etowah Association.

Rev. W. Y. Adams, Etowah Association.

A. G. Nunnelly, Cahaba Association.

Rev. A. R. Hardy, Cahaba Association.

Rev. P. T. Hale, President Board Trustees Howard College and Birmingham Association.

9. Program of business of last session was adopted.

10. Committees appointed by the Moderator:

Finance—T. M. Draper, N. J. Stephens, C. J. Wood.

Public Worship—Deacons of Mt. Zion Church.

Prorate Among the Churches Amount Asked for by State Board of Missions—A. W. Bell, Harvey Fite, J. T. Vinson.

To Nominate Time and Place of Next Meeting of the Association—D. C. Cooper, D. P. Williams, P. I. Stovall.

11. Rules were suspended, and the Report on Sunday Schools was read by D. C. Cooper.

REPORT ON SUNDAY SCHOOLS.

A Sunday School has been defined to be "A school for the religious instruction of the children and youth on the Lord's day." From a literary standpoint this definition is correct, and meets the generally accepted idea. But your Committee would endeavor to impress upon the constituent members of this body, and if possible all Baptist organizations, that there is a broader and deeper significance to the words, "A Sunday School." It should be a place where children and youth receive religious instruction on the Lord's day. We lay down the broad proposition, however, that every adult member of Christ's Church should, when possible, attend a Sunday School. The correct rule of action with parents, speaking to their children, ought to be, "Come, let us go," and not "Go to Sunday School." This proposition granted, the conclusion is that a Sunday School is a place where the Church of Christ meet with the children and youth for the study of God's holy word.

We believe that the time has come when every Baptist church in the county should have and maintain a Sunday School, as they are more of a necessity than ever before. There are more things to attract and detract the minds of both children and adults. We as Baptists refer to the Bible as authority for our creed and practice. We believe that the tenets of our church are founded upon God's immutable and unchanging word. That word abounds in admonitions and injunctions demanding the religious instruction of old and young. "Oh, well!" some may say, "this can be done from the sacred desk." We detract nothing from the power and influence of the pulpit, but we insist that there is no conflict.

between the pulpit and Sunday School. The one properly guarded encourages and supports the other; and both should labor for the advancement of our blessed Redeemer's kingdom.

We find that there are from twenty-two to twenty-four schools in the county, with from fifteen to sixteen hundred scholars on the rolls and an average attendance of about half that number. In many instances the schools only run a part of the year, and in other cases it is only by the greatest effort that a school is maintained. This should not be, as your Committee thinks that wherever we have a Church we should have a Baptist Sunday School, as it would be the means of strengthening the Church and advancing our Redeemer's kingdom on earth.

The Calhoun County Association saw fit to organize the Calhoun County Sunday School Convention at Piedmont at its second annual meeting, but we have to report that notwithstanding the fact that every Association that has met since has endorsed the same, at the third annual session of the Sunday School Convention, recently held at Jacksonville, there was a great lack of interest shown by non-attendance, and it is imperative for the Baptist Churches composing the Baptist Association to either agree as a unit to support the Sunday School movement, or else abandon it in most of our country Churches. We trust the Churches composing the Calhoun Association will feel the necessity of giving this branch their hearty support, and that when your Committee on Sunday Schools makes their next annual report they may be able to report this offspring of the Association in a flourishing condition, and that the Churches will see fit to try our plan of a Sunday School in every church in the county.

Fraternally submitted,

D. C. COOPER,
B. B. NUNNALLY,
Committee on Sunday Schools.

Report discussed by E. T. Smyth, A. H. Mynatt, W. S. Griffin, T. W. Ayers, B. B. Nunnelly, G. D. Harris, C. B. Hammett, D. C. Cooper, and P. B. Brown.

After the report on Sunday Schools had been read and submitted to the Association for consideration, Bro. James Crook, vacating the chair of Moderator, submitted the following views in connection with Associational Sunday School work, which, upon motion, was ordered printed in the minutes in connection with the said regular report:

It must be painfully evident to all of us that our Baptist brethren greatly underestimate the importance of the Sunday School, not only as a means and an aid for rearing our children in the "nurture and admonition of the Lord," but as a powerful agency for the instruction of our membership in the

doctrines of our Church, and for the salvation of the unsaved.

It may be difficult to emancipate ourselves from old and ingrained prejudices: hard to rise above our earlier impressions however erroneous they may be, and adopt new methods and new ideas of evangelical work and religious instruction in accord with a progressive and aggressive Christianity.

In the early settlement of our country, Sunday Schools were seldom to be found in our country Churches. A pioneer Christianity deemed the Church all sufficient for the religious instruction of the people, and in some instances regarded any auxiliary as an unauthorized innovation on apostolic faith and practice.

Vice, clad in her numerous attractive garbs, did not then, as now, lurk along every pathway, to lead astray the innocent and unsuspecting. The mammon of unrighteousness was not then stationed at every turn in life's pilgrimage, to lure us on to moral decay and spiritual ruin.

But to-day the innumerable satanic influences that are besieging the moral and religious citadel of frail humanity, renders it imperative that God's people invoke and utilize all agencies for the restraint and resistance of evil, and the encouragement of righteousness. A tree is to be judged by its fruits, and an agency for good by its results.

It has been ascertained and adopted as a practical truth, that the Sunday School beginning its work at the cradle and prosecuting it to the grave, is only second to the Church in winning souls to Christ, and equipping the regenerate for the great spiritual warfare of life. The Sunday school takes the child in its formative period of existence, before it has put off the innocence and purity of the parental nursery, before the sacred empire of filial love has been disturbed by the contaminating influences of a world at enmity to God, and leads it by the revelations of His word in the way of all truth, and establishes it on the higher planes of Christian excellence and Christian practice, where under the protecting ægis of Divine grace it will be enabled to resist the seductive influences of the power of darkness.

The Sunday School, in its peculiar sphere, fills a place which the Church, without its aid, has never been able to efficiently supply. A place the importance of which was recognized and emphasized more than eighteen centuries ago by the meek and lowly Nazarine, when in the sweet accents of divine love He said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Paul said in Ephesians, "Bring them up in the nurture and admonition of the Lord." Solomon enjoined on parents to "Train up a child in the way he should go, and when he is old he will not depart from it;" and in Ecclesiastes we find the salutary admonition, "Remember thy Creator in the days of thy youth, while the evil days come not nor the years draw nigh when thou shall say, I have no pleasure in them."

If we believe God's word, He will hold us to a fearful accountability for neglecting the religious instruction and train-

ing of our children. It is a Christian obligation devolving on every parent to take his or her child by the hand and carry it to the Sunday School, and by parental example inspire it to study God's word, that it may become wise in the things that appertain to its eternal welfare. The trouble with many of us consists in the fact that when our names are enrolled on the Church book, on a profession of faith in Christ and compliance with the ordinance of baptism, we conclude that we are complete in spirituality and thoroughly equipped for the conflicts of earth and the glories of heaven, and from that good hour give but little concern to our spiritual growth and development. Like the little boy, when in innocent answer to a question of his Sunday School teacher as to who made him, said, "Dad made me 'til I was 'bout dis high, and I grow'd de rest myself," many of us since the day we were saved by grace through faith in the Lord Jesus Christ, have been growing the rest ourselves, and though "hoary hairs may adorn our temples," we will not realize that we are only babes in Christ until we come into the presence of a jealous God, as did the slothful servant with unimproved talent. We are admonished to search the scriptures, for in them we think we have eternal life, and the Christian who fails or neglects to do it, builds for himself an imaginary spiritual structure without a foundation, that must totter before every storm of temptation to unholiness and unrighteousness.

A knowledge of God's word is the fuel that feeds the fires of spirituality and keeps them aglow and brightly burning on the altar of every regenerate heart. There is no greater incentive to the study of the Bible, and no greater aid to an intelligent and spiritual discernment of its truths, than in a Sunday School composed of Godly parents and their children.

Attendance upon the Sunday School, with carefully studied and well prepared lessons, is essential both to lead the child to God and give spiritual growth and expansion to those who have made a profession of faith in Christ.

With these great truths attested by phenomenal results, is it to be wondered that the whole religious world is now actively engaged in promoting the Sunday School interest. All of the protestant denominations have seen its workings, realized its importance, and are utilizing it as an agency sanctified of God for the advancement of His kingdom.

Brethren, will the Baptists lag behind in this great work? Will this Association longer neglect its duty in building up the waste places within the geographical limits of its organization? Will it turn a deaf ear to the appeals of the weak Churches of its body, to help them in their feeble efforts to build up Sabbath Schools?

A little more than a century ago Robert Raikes, a devout man of God, organized in Gloucester, England, the first Sunday School, and I dare say he was regarded by many who were "wise in their own conceit" as a religious crank—exciting the ridicule of some and the contempt of others. It is true at that time he was a crownless king without an empire, a captain

without his host; but as he gathered his faithful few around him Sunday after Sunday, with God as his only counsellor, he was undaunted by the difficulties that confronted him, and with a zeal that came down from God out of heaven, he put into operation forces that have grown stronger with the march of years, bringing into requisition the brightest talent, the strongest intellects, the deepest and most consecrated piety, and the best energies of the world.

A mighty army of Sunday School workers are now marshaled for an unrelenting warfare, an irrepressible conflict, against the evil of the world, and are leading thousands and tens of thousands captive to the Church annually, who in turn, clad in the whole armor of God, enlist for consecrated service under the banner of King Emmanuel, in a cause which has been blessed of God for the salvation of their own souls.

It is estimated that to-day there are in the United States alone thirteen millions of attendants on Sunday School. With the mighty forces and powerful influences now actively at work, is it unreasonable to predict that in the next decade the number will be increased to thirty millions? Of this mighty host, how many will be active workers in Baptist Sunday Schools?

Judging from the apathy and indifference of Baptist parents, who never attend Sunday School, and the shamefully small attendance on our Baptist County Sunday School Convention last month, we are not warranted in expecting much to be done by the Baptists of Calhoun county association without a change. Are we ready to carry out our pledge to sustain our Sunday School convention, in organizing and maintaining Sunday Schools in every Baptist Church in Calhoun county? Is every Baptist parent prepared to discharge his Christian obligations in carrying his children to the Sunday School for religious training and instruction? If we come up to the full measure of our duty in promoting our denominational Sunday School work, its influence will soon be visible in the association not only in the increase of its numerical strength, but in the enlightenment and consecration of its membership, and the promotion of a spirit of liberality in aid of the worthy objects fostered by our denomination. Then let us make no more idle promises. They are a sad commentary on our Christian professions, and an insult to God.

12. Association adjourned, after prayer, until 9 o'clock tomorrow.

Eight o'clock p. m. Rev. W. L. Culberson preached in Mount Zion Church from Ester 8-6: "For how can I endure to see the evil that shall come upon my people? Or how can I endure to see the destruction of my kindred?"

SECOND DAY—MORNING SESSION.

Thursday, Sept. 10, 1896.

13. Nine o'clock devotional exercises conducted by Abner Williams, reading 100 Psalm.

14. The association was called to order by Abner Williams. Moderator pro tem, in the chair. Report on Sunday schools, with amendment to add Jas. Crook's written report, was taken up and adopted.

15. Upon motion, the reading of the minutes was dispensed with.

16. A motion was made and carried that the Moderator appoint a committee of five to report on the best Ways and Means of promoting the interest of the Calhoun County Baptist Sunday School Convention. Committee: J. C. Wright, Abner Williams, C. C. Huckabee, G. W. Loyd, N. J. Stephens.

17. There being no report on Periodicals and Literature, the Moderator appointed the following committee to report at this session of the association. Committee: B. B. Nunnelly, W. M. Franks, Noah Stephens.

18. The report on temperance was read by Noah Stephens:

REPORT ON TEMPERANCE.

Your committee beg leave to submit the following report on temperance:

To present in detail the horrors of the great curse of the world intemperance would exceed any reasonable limits to the report of your committee, hence we confine ourselves to a comparative exhibit and a few suggestions.

In the report of the commissioner of internal revenue for 1887 are these statistics which, albeit that statistics are usually regarded as very dry reading, contain some very interesting and suggestive items:

Christian missions, home and foreign, \$5,500,000; Clergy-men's salaries, \$12,000,000; public education, \$35,000,000; boots and shoes, \$197,000,000; cotton goods, \$219,000,000; sawed lumber, \$233,000,000; woollen goods, \$237,000,000; iron and steel, \$296,000,000; meat, \$303,600,000; bread, \$505,000,-000; tobacco, \$300,000,000; liquor, \$300,000,000.

This makes the liquor bill of the United States very nearly equal to that of the meat, bread, christian missions and public education combined and but little less than the total for boots and shoes, cotton and woollen goods, iron and steel, all articles of prime necessity. No wonder that a distinguished writer so tersely and truly said of intemperance, it is a wasting consumption fastening upon the vitals of society a benumbing palsy extending to the extremities of the body, a deep and rapid torrent bearing the wreck of nations in its course and undermining rapidly the foundation of our own. And could the secret history of our Churches be recorded how much of spiritual deel-

sion, how much of the robbery of gods treasury, how much of apathy, how much of inefficiency, how much of criminal worthlessness could be justly traced to the worship of this idol among gods professed people, we present for your consideration and adoption the following resolutions:

1. No church should tolerate the use of liquors as a beverage by its members. See 2 Thess. 3-6.

2. No church should tolerate the signing of a petition for a saloon by any of its members. See 2 Cor. 6-14-17.

3. That this association is opposed to all existing or contemplated license laws however modified and is in favor of the unconditional prohibition of the manufacture, sale or use of ardent spirits. See Rom. 12-9; 1st. Thess. 5-21-22.

NOAH STEPHENS, Chairman.

Discussed by Noah Stephens, A. H. Mynatt, T. M. Draper, and was adopted.

19. Association adjourned until 1:30 p. m. to hear missionary sermon at 11 o'clock a. m.

Dr. P. T. Hale preached from the text Exodus 10-26
—“There shall not a hoof be left behind.”

Public collection, \$15.12.

SECOND DAY—EVENING SESSION.

20. The association reassembled at 2 p. m. and was led in prayer by J. H. Foster, Jr.

21. The report on Periodicals and Literature was read by B. B. Nunnelly:

REPORT ON PERIODICALS AND LITERATURE.

Your committee beg leave to recommend for our Sunday Schools the literature as published by the Southern Baptist Board, and recommended by the Southern Baptist Convention. The committee would urge every Baptist or every Baptist family to subscribe for and read our home papers and especially the Alabama Baptist. B. B. NUNNELLY, Chm.

Discussed by Abner Williams, W. S. Griffin, G. D. Harirs, and was adopted.

22. Report on Home Missions was read by Abner Williams.

REPORT ON HOME MISSIONS.

The Home Mission Board was constituted by the Southern Baptist Convention in Augusta, Georgia, in May, 1845, and was located in Marion, Alabama. In 1882 the Board was removed to Atlanta, Georgia, where it is now located: Rev. I. T. Tichenor, D.D., Corresponding Secretary.

The aggregate membership of the Southern Churches in 1845 did not exceed 450,000, of whom about 250,000 were whites and 200,000 were blacks.

It is estimated that the aggregate membership (white and black) now connected with Baptist Churches in this Southern land is about 2,600,000, and that in this same territory there are about 5,000,000 unregenerate persons above the age of accountability under the influence of our Baptist Churches, and to these we must give the gospel, or they will probably never receive it. It is a startling fact that notwithstanding all that has been done by our Churches and Mission Boards in the last fifty years, and the great success that has attended their efforts, though Baptists have increased from 450,000 to 2,600,000 in this Southern land, there are now more unregenerate persons within its limits than there were fifty years ago. It is estimated that to supply our religious destitution in the Southern States, it will require two thousand missionaries, and an annual expenditure of not less than \$500,000 to support them, and afford them houses of worship and other facilities requisite for their work.

Missionaries employed by the Board for the year closing April 30, 1896, 411. Baptised 5,617. Cash receipts for the year \$75,927.54. The estimated value of the Board's property \$104,580. Indebtedness of the Board, April 30, 1896, \$7,950, of which amount \$5,150 is for property in New Orleans and El Paso.

The Home Mission Board is co-operating with the Home Mission Society of New York, the White and Colored Baptist State Conventions of Alabama, in the work of evangelizing the colored people, promoting schools, aiding young colored men who are studying for the ministry; and this work is entrusted in this State to Rev. R. T. Pollard, General State Missionary, and Revs. W. H. McAlpin and C. O. Boothe, District Missionaries, all colored; each of the four Boards named above sharing at first equally in the expense of this work. The Home Board greatly needs largely increased contributions for the successful prosecution of the great work committed to it. Its field of operations embraces the Southern States, Indian Territory, Oklahoma and Cuba.

The facts stated in this report force upon us the conclusion that, great as has been our success, the work of our Baptist Churches has by no means been accomplished, and in view of the rapid increase of our population in the near future, it becomes us to redouble our diligence, and let the dawning of the coming century see missionaries wherever needed, working under our Boards, gathering from the whitening harvest sheaves for the garner of our Lord.

Your committee would most respectfully and earnestly urge all our pastors and preachers in this Association to be more faithful and zealous in giving their congregations information on the subject of Missions—State, Home and Foreign—and in urging them more earnestly with the Christian duty of

contributing liberally and regularly to send the gospel to those destitute of it in our own and other lands.

Respectfully submitted,
E. H. HANNA, Chairman.

23. Report on Foreign Missions was read by J. C. Wright, chairman of committee:

REPORT ON FOREIGN MISSIONS.

The Southern Baptists working through the Foreign Mission Board, in Richmond, Va., have missions in six foreign countries, and the statement below gives the work of these missions up to this date as per last report.

In China there are 41 missionaries, 41 native helpers, 19 Churches, 1,266 members, 152 baptisms. Africa, 6 missionaries, 8 native helpers, 6 Churches, 247 members, 51 baptisms, \$457.45 contributions. Italy, 3 missionaries from the United States, 28 native preachers, 21 Churches, 430 members, 79 baptisms, \$643.45 contributions. Brazil, 11 missionaries, 8 native helpers, 14 Churches, 783 members, 273 baptisms. Mexico, 19 missionaries, 18 native helpers, 37 Churches, 1,035 members, 171 baptisms, 3 schools. Japan, 6 missionaries, 4 native helpers, 1 Church, 40 members, 3 baptisms, \$20.00 contributions. Totals in six foreign countries. 86 missionaries, 110 native helpers, 98 Churches, 3,808 members, 785 baptisms, \$5,553.20 contributions.

The work has been most prosperous in China and Brazil. The results of the Chinese-Japanese war seem to have softened the hearts of the Chinese, but, on the other hand, the Japanese, elated with victory, are not so open to the gospel as formerly. But now nearly all foreign fields are accessible, and the hearts of the people open to the message of the gospel.

Seven hundred and thirty-five baptisms in one year, is by far the largest in the history of foreign missions. The general outlook is good and full of hope.

The Foreign Board received \$102,000 and expended \$105,000, and began this year's work \$14,500 in debt. But with all the Board's embarrassment, it accomplished more work than ever in any year before.

It is our duty to contribute liberally to this Board, relieve it of debt, and enable it to occupy other fields now so white to the harvest. Work and contribute to the Lord's work, and He will give the increase.

Twelve Apostles inaugurated the Gospel Kingdom and turned the world upside down in a short while. And soon we may expect the Lord to make a short work in righteousness. We may expect as much done in the next 18 years as has been in the past 1800 years.

It is the spirit dispensation. Isreal was brought out of Egypt by might, power and noise of war. But the same Israel was brought out of Babylon, "Not by might and power, but by my Spirit. saith the Lord of hosts." So the world will be brought out of the captivity of Satan by silent forces, by the

Spirit of God. This is a short-hand age. The Lord will work by short methods. His Spirit will work silently, yet most effectually upon the heart of the world, and suddenly, and without observation, the kingdom of the world will be come, the kingdom of our Lord, and of His Christ.

J. C. WRIGHT.
H. L. JOHNSON.
W. M. FRAYNE.

24. There being no prepared report on State Missions, the Moderator appointed the following committee on State Missions: G. B. Hammett, D. F. Weaver, A. G. Kirksey, who made the following report:

REPORT ON STATE MISSIONS.

Will your committee beg leave to make the following report.

We greatly miss Rev. W. B. Crumpton, so long our efficient secretary of State Missions, who has moved to Kentucky, but rejoice that our beloved and honored brother Rev. W. C. Blestow has so generously taken up the work. State Missions lie at the very foundation of all our other work.

We find for the year ending June 30th, 1845, our State Board had about forty men employed in the field, thirteen of whom were missionary reporters. We your committee most earnestly request that our pastors of this association keep the promotion of missions constantly before their respective Churches and especially that of State Missions.

Respectfully submitted,

G. B. HAMMETT,
D. F. WEAVER,
A. G. KIRKSEY.

Committee.

Reports discussed by J. H. Foster, Jr., and J. C. Wright, and all these reports were adopted.

25. Report on Ministerial Education was read by Abner Williams:

REPORT ON MINISTERIAL EDUCATION.

When the past quarter of a century of our denominational history is reviewed, it is manifest that we have abundant reason for thanksgiving to God. In no respect should we be more thankful than for the progress we have made in Ministerial Education.

Having noticed in the histories of other States, Alabama Baptists have reluctantly entered in this great work, until a small and feeble ministry has grown to be one of the most illustrious and well disciplined bodies of men known to our Southern Zion.

We are steadily making progress on this line, as is shown by the number of young ministers who annually attend Howard College and the Theological Seminary; but the times demand that we prosecute this good work with ever increasing energy and liberality.

Be it distinctly understood, your Committee does not believe in educating young men for the ministry as for some profession or avocation in life, but does believe in educating men who have been called of God to preach, that they may be able to successfully present the truths of the gospel and combat error and vice wherever found. Churches and pastors ought to be very careful in passing upon the call of young men to the work of the ministry.

No Church ought to recommend a brother as a ministerial student without thoroughly investigating as to his moral character, mental capacity and habits of study, and not to recommend any one whom the Church is not willing to aid financially to the full extent of its ability.

Ministerial students ought to be impressed with the idea that they are to be self sustaining. Such ought to be aided as are willing to help themselves. Each student aided ought to be willing and required to return, when he is able to do so, the money he received, without interest.

While there will ever be work for unlettered men, as also for trained dialecticians, we can never have too many highly cultivated men in the ministry. The enemies of Christianity use their brightest and most gifted men to oppose and undermine it, and we must be able to meet and answer them. Our Church members as well as the world are becoming more and more enlightened. An educated pew demands an educated ministry. The multiplied isms of men and their cunningly devised fables, which are rife in the world, demand discriminating and sometimes astute standard-bearers in the army of our King. Let us encourage, and aid financially if necessary, all who have been called of God to preach the gospel, to attend Howard College and the Theological Seminary till they graduate in each institution, so that they may be thoroughly prepared to preach in such way as to win conquests for our Master's kingdom and to successfully combat error and vice.

Respectfully submitted,

ABNER WILLIAMS,
J. C. WRIGHT,
JNO. B. PALMER,
Committee.

26. Report on General Education was read by W. D. Snow.

REPORT ON GENERAL EDUCATION.

This is one of the most important questions in our estimation coming before this intelligent body. We have enthusiastic reports on this subject annually. That there is a need of better educational facilities in our State and county is an axiom.

A few statistics showing the condition we deem the most proper thing at this time:

Eighteen per cent. of the white and sixty-nine per cent. of the colored over ten years of age, by the census of 1890, were illiterates, making an average of forty-one per cent. counting both in the State of Alabama. This illiteracy is exceeded only in Louisiana with forty-five per cent., South Carolina forty-five per cent. and New Mexico forty-four per cent. The two former have a large preponderacy of negroes and the latter of Mexican "greasers." Alabama makes the worst showing for the white population of any State except North Carolina. Calhoun county will show better than some other parts of the State.

The illiteracy for the whole of the United States is only 13 per cent. This is indeed a sad commentary on Alabama, with 41 per cent. illiterates. With our boast of being the richest State in mineral resources, rich also in other products, well abreast with other Southern States in manufacturing, and only behind two or three in ignorance. These figures tell all that is needed in this report.

A constitutional convention or an amendment so that the public school fund can be augmented, lies our only hope for remedy. With the necessary free school in the State, provided with competent teachers, then if needed have compulsory law. This, of course, to use a strong phrase, would cause some "kicking" on the part of despondent tax-payers, but it is easier to handle kickers who can read and write, than to manage ignorance. We all know that sensitiveness and prejudice is an outgrowth of ignorance and illiteracy, and is the principal reason why the cause of Zion languishes especially in rural districts, and higher education is the only thing that will bring about harmony in our Churches and remove the factions and state of unrest that exist among those who profess to love the Lord and His kingdom.

W. D. Snow.

27. On motion the subject of education was made the special order of business for tomorrow at 10 o'clock.

28. G. D. Harris offered the following resolution, which was adopted:

Resolved. That each Church of the Calhoun County Baptist Association be requested to contribute at once to the fund for the education of Samuel Woodruff, ministerial student, and report the amount of such contribution to Rev. W. S. Griffin, at Alexandria, Ala. By request of W. S. Griffin, the moderator appointed the following committee to solicit and receive contributions to aid young brother Samuel Woodruff to attend Howard College: W. S. Griffin, G. W. Loyd, A. H. Mynatt.

29. Committee on Time and Place and Preachers for Next Session of the Association, made the following report:

Your Committee on Time and Place and Preachers for Next Session report as follows:

Time—Wednesday before second Sabbath in October, 1897.

Place—Parker Memorial Church, Anniston, Alabama.

To Preach the Introductory Sermon—W. S. Griffin; alternate, J. F. Potter.

Missionary Sermon—Geo. D. Harris; alternate, B. B. Nunnally.

Respectfully submitted,

D. C. COOPER,

F. P. WAKEFIELD,

P. I. STOVALL,

Committee.

30. A motion was made and carried that the public collection be equally divided between State, Home and Foreign Missions.

31. We, your Committee on the Best Ways and Means to Promote the Interest and Work of the Calhoun County Baptist Sunday School Convention, report as follows:

That the Calhoun County Baptist Association now appoints the pastor of each Church and superintendent in each Sunday School to look after the interest of that school, and any church or community next to them who may not have a Sunday School, and make a report on the work and condition of each school at the annual meeting of the Convention.

That the next annual meeting of the Calhoun County Baptist Sunday School Convention be held at Weavers, Alabama, on Friday before the fifth Sunday in May, 1897, at 11 o'clock A. M.

That each Church in the Association send two (2) delegates to the annual meeting.

J. C. WRIGHT, Chairman.

Report of Committee was adopted.

32. After prayer, the Association adjourned until to-morrow morning at 8:30.

8 o'clock p. m.

Rev. J. H. Foster, Jr., preached in the M. E. Church at Alexandria.

THIRD DAY—MORNING SESSION.

Friday, Sept. 11, 1896.

33. 8:30' devotional exercises conducted by Abner Williams, reading 133 Psalm. Prayer by Rev. W. Y. Adams. Association called to order by Abner Williams, moderator pro tem.

34. Minutes of the two previous days read, corrected and approved.

35. The following resolution was offered by J. H. Foster and adopted:

Resolved. That Brother D. C. Cooper, president of the Calhoun County Baptist Sunday School Convention, be authorized to make plans for the Baptist Sunday School work in our Association; that he call upon brethren to help him in carrying out these plans.

Resolved, That we will co-operate with him in this work.

36. The committee to pro-rate amounts asked for by State Board of Missions, made the following report:

**REPORT OF COMMITTEE TO PRORATE CONTRIBUTIONS
FROM THE CHURCHES.**

The State Board of Missions having failed to notify the Association the amount desired for the next year, your committee suggests the Churches contribute the following amounts:

Anniston First.....	\$ 30 00	Ohatchee	20 00
Antioch.....	15 00	Oak Bowery.....	50 00
Angels Grove.....	10 00	Oak Grove.....	10 00
Boiling Springs....	20 00	Oxford.....	200 00
Cane Creek.....	30 00	Oxanna	10 00
Coldwater.....	20 00	Parker Memorial ..	600 00
Duke.....	50 00	Piedmont	100 00
Eulaton.....	10 00	Piedmont Spring ..	10 00
Friendship.....	10 00	Pleasant Ridge.....	10 00
Hebron	40 00	Post Oak Springs..	75 00
Harmony	100 00	Rabbit Town.....	30 00
Iron City.....	30 00	Sulphur Springs..	40 00
Jacksonville	200 00	Ten Island.....	25 00
Mount Gillead.....	10 00	Trinity.....	10 00
Mount Olive.....	10 00	Weavers	50 00
Mount Zion.....	100 00	White's Gap.....	10 00
Nances Creek.....	10 00	Zion Hill.....	15 00
New Bethel.....	10 00	Ethelville	10 00
New Liberty.....	10 00	Plumb Springs.....	10 00
New Hopewell.....	10 00		

Respectfully submitted,

A. W. BELL,
HARVEY FITE,
J. T. VINCEST,
Committee.

The Moderator pro tem read a note from the Moderator, Jas. Crook, saying he was taken quite sick the night before and could not attend the remainder of the session of the Association, much to his regret.

37. Report on Evangelization of the colored people, was read by R. P. DeFreese:

REPORT ON EVANGELIZATION OF COLORED PEOPLE.

We your committee beg leave to make the following report:

We think this subject has been neglected by this Association and to a great extent by the State at large. This, my brethren, should not be the case. For we are told that righteousness exalteth a nation. It is reasonable to suppose that the God of heaven suffered them to be brought away from native land and sold into bondage that by this means they might become educated, civilized and christianized, and then through their own race return to their native land and there amid that dark continent lay the foundation of education and civilization, and preach to them the glorious plan of redemption and salvation by grace. Think not brethren, that God will not hold this nation responsible for its neglect. Brethren can we of the Calhoun Association as heretofore stand idle and not so much as raise the subject, or make a report on the great necessity and responsibility of aiding this people. Come, let us be up and doing, not parleying over plans, but lay hold of the matter in earnest and give the aid they so much need, and which is their just dues. Respectfully submitted,

R. P. DEFREESE.

Report amended by requesting each minister to preach to the colored people in the vicinity of his work, at-least once in every three months.

Report discussed by C. C. Huckabee, B. B. Nunnelly, W. S. Griffin, W. D. Snow, C. B. Hammett, and then adopted.

38. Upon motion, the rules were suspended and Rev. A. R. Hardy was invited to address the Association in the interest of the Greensboro Church.

39. The Moderator announced that the special order for this hour, was the reports on Ministerial and General Education.

40. Motion that all speeches be limited to five minutes—except that of Dr. P. T. Hale in behalf of Howard College—carried.

Reports discussed by W. D. Snow, C. B. Hammett, W. S. Griffin, P. T. Hale, A. W. Bell, G. D. Harris, J. H. Foster, Jr., and the reports were adopted.

Dr. P. T. Hale made a strong and eloquent appeal for Howard College, and the following pledges and cash contributions were given him.

CONTRIBUTIONS FOR HOWARD COLLEGE.

Parker Memorial Church	\$000 00
A. W. Bell, January 1, 1897.....	100 00
G. D. Harris, " " "	25 00
Mt. Zion Church, January 1, 1897.....	50 00
Piedmont Church " " "	25 00
Mrs. W. H. Cooper	100 00
J. C. Wright.....	10 00
Friendship Church.....	5 00
C. B. Hammett.....	25 00
Noah Stephens, January 1, 1897.....	5 00
B. B. Nunnelly.....	5 00
Post Oak Church.....	10 00
First Church, Annistou.....	10 00
Antioch Church.....	5 00
Cane Creek Church	5 00
Coldwater "	5 00
Oxanna "	5 00
T. O. Jones, November 1, 1896.....	1 00
Mrs. A. T. Hanna.....	1 00
H. C. Weaver, 30 days	1 00
J. R. Alexander, November 1, 1896	3 00
W. H. Hayne.....	1 00
J. L. Phillips.....	2 00
J. F. Potter, paid.....	10 00
J. P. Robertson, paid.....	1 00
A lady, paid.....	5 00
Julius Lumpkin, paid.....	5 00
J. B. H. Lumpkin, paid	5 00
Frank Wakefield, paid	5 00
N. Woodruff, paid.....	2 50
Mrs. Mamie Green, paid	1 00
Miss Mary McKellar, paid	1 00
J. W. Riddle, paid	1 00
Cash collection.....	6 09
Total,.....	1041 59

Association adjourned, with prayer, until 1:30 p. m.

THIRD DAY—EVENING SESSION.

The Moderator read the fortieth Psalm, and after prayer, declared the Association ready for business.

41. There being no prepared report on Woman's Work, by motion the report of two years ago was ordered printed, and the same was adopted.

REPORT ON WOMAN'S WORK.

In some of our Churches the women have organized societies for the purpose of "disseminating missionary information, cherishing a missionary spirit among themselves, and increasing their contributions to the mission work at home and abroad," as the Association recommended by formal resolution at the session held in 1892. And of course they have been successful in their undertaking. The woman's societies in our bounds have raised during the past year for missionary purposes quite a considerable sum, one having contributed \$329.88.

According to last published reports (1895) the women's societies in Alabama raised during the centennial year \$1,648.19 for Missions, and in the South \$22,799.55 for Foreign Missions, and \$33,542.64 for Home Missions. These sums do not include the amounts raised and expended for local purposes.

The women well deserve the approving words of the Home Board as submitted to the Nashville Convention: "Each year brings us under increased obligations to these noble women, not only for the handsome sum they turn into our treasury, but also for the efficiency with which they scatter mission literature and educate the people to a more intelligent acquaintance with our great mission fields, and consequently more readiness to contribute to the support of our missionaries."

The "Examiner" aptly says, though the women need no defense: "We have seen as yet no evidence that the women of our Churches—many of them for the first time aroused to take personal interest in the work of missions through the organizations conducted by Baptist women—are less willing and able than before to give of their thought, their service and their money to the regular denominational organizations. On the contrary, there is abundant evidence that every one of our denominational societies is stronger to-day in willing workers, and receives every year more contributions, because of the stimulus that has been given to Christian men as well as Christian women by the other societies."

The total of their contributions shows the power of aggregating small sums—and therein lies the marvelous success of the women in raising money. Their motto seems to be, "Something from everyone."

In missions, as in every other department of Church work, this lesson needs to be learned. The prompt and regular collection of small sums from each Church member will bring the surest, steadiest and largest results to our various boards. Among our people there are few who can boast of large worldly riches, but our multitudinous Baptist host can raise an immense sum from the dimes and dollars contributed out of our poverty.

Wm. A. DAVIS, Chairman.

42. Report on Orphans Home was read by G. D. Harris.

REPORT ON ORPHANS HOME.

We beg to report as follows:

A permanent home has been established at Evergreen, Alabama—consisting of a substantial brick building and eighty acres of land, purchased by the Alabama Baptist Convention at a cost of \$5,000.

About 60 children have been received into the Home.

Twenty-five children have been placed in private homes, leaving 35 now cared for by the Home.

The management is dependent upon the contributions from Baptists for their support. In addition to this, they now need money with which to build a dining-room and sick-room.

Bro. J. W. Stewart, by appointment of Alabama Baptist Convention, is superintendent of the Home. A most devoted Christian worker.

This institution appeals to us all with such earnestness that we cannot withhold the giving hand. We feel that its needs call to us for liberal and systematic contributions.

Respectfully submitted,

GEO. D. HARRIS, Chairman.

C. T. HILTON.

G. W. LOYD.

Report discussed by C. B. Hammett, W. S. Griffin, Abner Williams, G. D. Harris, A. R. Hardy and B. B. Nunnelly, and adopted.

43. G. D. Harris moved that all of our Sunday Schools be requested to take up a collection the first Sunday in each month for the Orphans Home, and all our churches take at least two collections during the year for this important work. The motion was carried.

44. The following delegates were appointed to attend the Alabama Baptist State Convention, in Huntsville, November next:

J. C. Wright, B. B. Nunnelly, Noah Stephens, W. S. Griffin, J. H. Foster, Jr., G. D. Harris, D. P. Williams, James Crook, A. W. Bell and P. B. Brown.

45. G. D. Harris was appointed a delegate to the Southern Baptist Convention.

46. REPORT OF FINANCE COMMITTEE.

We, your Finance Committee, beg to report that we have received the amounts sent up by the various Churches, and herewith submit an itemized statement of the same. We would respectfully suggest that all the Churches remember the words of our Savior, to-wit: "That it is more blessed to give than to receive."

Fraternally submitted,

T. M. DRAPER,
N. J. STEPHENS,
C. J. WOOD,
Committee

REPORT OF FINANCE COMMITTEE.

47. REPORT OF TREASURER.

J. S. MORRIS, Treasurer,

In account with

CALHOUN COUNTY BAPTIST ASSOCIATION.

1895.

*Debit.*Oct. 11—Amount received of Finance Committee . . \$234 01
1896.

Sept. 10—Amount received of Finance Committee . . 232 46

Total \$466 47

1895.

Credit.

Oct. 19—Amount paid W. B. Crumpton . . \$168 42

Oct. 19—Amount paid J. W. Stewart 12 88

Oct. 19—Amount paid P. B. Brown 58 21—\$234 01
1896.

Sept. 11—Balance on hand \$232 46

J. S. MORRIS, Treasurer.

48. REPORT OF COMMITTEE ON STATE OF RELIGION
IN THE CHURCHES.

Your committee on State of Religion in the Churches beg to make the following report:

Thirty-eight Churches including the new Church admitted at this session, are represented by letters. Twenty-five Churches report revivals during the year; 161 members were added to the Churches by Baptism. The total Church membership has been increased only by twenty-two additions. Only three Churches are reported as being pastorless. Twenty of the Churches fail to report any salary paid their pastors. The total cash contributions lacks but \$2 or \$3 of being as much as they were last year.

Your committee does not believe that the Churches are doing their full duty in the matter of benevolence. About half of the Churches in the Association, give as much for the printing of the minutes, as they do for the preaching of the gospel. Some of the Churches send up money for the printing of the minutes only, while some few of the Churches make no contributions whatever, for any purpose.

P. B. BROWN, Chairman.

Report discussed by C. B. Hammett, A. W. Bell, N. J. Stephens, C. J. Wood, and adopted.

49. The Clerk was ordered to have as many copies of the minutes printed as the minute fund would justify.

50. Resolutions of thanks were tendered the Moderator, Moderator pro tem. and the Clerk for their able and efficient services rendered the Association.

51. The Moderator appointed the following standing committees to report at the next session:

State Missions—Wm. A. Davis, A. L. Smith, T. B. Taylor.

Home Missions—J. C. Wright, J. A. Scott, G. G. Britton.

Foreign Missions—C. B. Hammett, R. P. DeFrees, R. H. Gidley.

General Education—B. D. Williams, C. C. Huckabee, C. H. Leslie.

Ministerial Education—J. H. Foster, Jr., A. W. Bell, H. Fitzgerald.

Temperance—T. M. Draper, H. L. Johnston, W. M. Franks.

Sunday Schools—W. D. Snow, J. S. Morris, J. M. Hendon.

Colportage and Bible Work—W. S. Griffin, R. C. Usry, D. P. Williams.

Evangelization of the Colored People—A. H. Mynatt, G. D. Harris.

Periodicals and Literature—E. T. Smyth, T. W. Ayers, N. J. Stephens.

Woman's Work—J. S. Kelley, B. B. Nunnelly, P. I. Stovall.

Orphans Home—Abner Williams, Noah Stephens, H. G. Earnest.

State of Religion in the Churches—C. J. Wood, D. F. Weaver, J. T. Vinson.

52. The following resolution of thanks was unanimously adopted by a rising vote:

Resolved, That the thanks of this Association are due and are hereby tendered the brethren and sisters of Mount Zion Church, and the citizens of the community for their hospitality, and also to the Methodist Church for the use of their house of worship for preaching.

53. The hymn "Blest be the Tie" was sung, and prayer by Abner Williams, when with parting hand the Association adjourned to meet with Parker Memorial Baptist Church, in Anniston, Ala., on Wednesday before the second Sabbath in October, 1897.

P. B. BROWN,
Clerk.

JAMES CROOK,
Moderator.

STATISTICS OF CALHOUN COUNTY BAPTIST ASSOCIATION, 1896.

CHURCHES.	COUNTY.	PASTOR.	CLERK.	CLERK'S P. O.	Membership Last Report.	Increased.		Decreased		SUNDAY SCHOOL.			Preaching Sabbaths.	Reports Prayer Meeting.	Reports Revival.		
						Baptism.	Letter.	Restoration.	Letter.	Exclusion.	Erasure.	Death.	Present Mem. Memberships.	Officers and Teachers.	Pupils.		
Anniston—First.	Calhoun.	Vacant.	C. B. Cooper.	Anniston	263	15	2	16	9	3	3	258	15	100	Jas. Powell, Anniston	Yes	
Angels Grove	" "	H. L. Johnston.	R. J. Angel.	Tampa	52	3	5	5	1	5	6	56	6	50	W. T. Bridges, Tampa	Yes	
Antioch	" "	D. C. Robinet.	J. C. Hollingsworth.	Anniston	95	8	5	1	1	1	1	103	1	44		Yes	
Boiling Springs	" "	Noah Stephens.	R. S. Summerell.	Francis.	80	3	2	1	13	1	1	69	5	46	T. J. Jones, Francis	Yes	
Cane Creek	" "	W. S. Griffin.	A. E. McEachern.	Peaceburg.	68	3	5	3	3	3	3	70	7	40	A. M. Grogan, Bynum	Yes	
Coldwater	" "	Noah Stephens.	T. F. Teague.	Bynum	84	2	5	2	11	1	1	86	7	33		Yes	
Duke	" "	J. E. Smith.	W. J. Duke.	Duke	65	2	3	3	3	1	1	63	10	63		Yes	
Ethelville	" "				31							31					
Enialton	" "	A. F. Allen.	J. C. Hinds.	Enialton	48	7	2	1	1	1	1	52				Yes	
Friendship	" "	G. A. Price.	J. P. Reese.	Jacksonville	39	1	15	1	3	1	1	52				Yes	
Harmony	" "	J. A. Scott.	J. E. Smith.	Choccolocco	229	5	4	4	2	3	2	27	8	83	J. S. Morris, Choccolocco	Yes	
Hebron	" "			Alexandria	131	1	3	7	7	4	4	124				Yes	
Iron City	" "			Iron City	62							53				Yes	
Jacksonville	" "			Jacksonville	151	2	12	12	12	2	2	139	6	95	James Crook, Jacksonville	2 and 4	
Mount Olive	" "	Vacant.	T. A. Smith.	Mack	121	2	5	5	5	2	2	116				Yes	
Mount Zion	" "	T. A. Smith.	J. B. H. Lumpkin.	Jacksonville	39	2	5	5	5	1	1	46				Yes	
Nances Creek	" "	G. D. Harris.	J. A. Borden.	Alexandria	192	1	1	1	1	1	1	165	6	60	J. L. Phillips, Alexandria	1 and 4	
New Bethel	" "	H. L. Johnston.	R. P. Heaton.	Nances Creek	46	6	1	1	1	1	1	51	4	23	J. A. Borden, Nances Creek	1	
New Hopewell	" "	Noah Stephens.	Bera.	Alisup	80	2	4	1	10	4	4	72				Yes	
New Liberty	" "	J. C. Holden.	R. P. Heaton.	Colvin's Gap	57	1	1	6	2	2	2	48				Yes	
Oak Bowery	" "	J. C. Holden.	J. A. Studdard.	Alisup	57	16	8	1	1	1	1	92				Yes	
Oak Grove	" "	B. B. Nunnelly.	W. P. Collins.	Colvin's Gap	69	10	12	3	1	1	1	133	7	50	B. F. Jones, Ohatchie	1 and 4	
Ohatchie	" "	G. A. Price.	J. A. Stephens.	Ohatchie	145	12	9	12	3	1	1	133	7	39	G. W. Owens, R. ads	4	
Oxanna	" "	H. L. Johnston.	C. H. Muntz.	Read's	51	2	5	9	1	1	1	61	5	35	C. A. Hollingsworth, Mink	Yes	
Oxford	" "	W. S. Griffin.	H. T. Boozer.	Mink	43	1	6	3	9	1	1	45	10	65	G. G. Britton, Anniston	Yes	
Parkers Memorial	" "	J. C. Wright.	H. C. Lynch.	Ohanna	36	4	4	4	4	1	1	181	15	150	D. C. Cooper, Oxford	1-3-5	
Piedmont	" "	J. H. Foster, Jr.	T. M. Draper.	Oxford	132	8	5	11	3	3	3	181	15	204	I. G. Bush, Anniston	Yes	
Piedmont Springs	" "	Geo. D. Harris.	W. A. Davis.	Anniston	285	17	37	18	18	3	3	257	15	112	J. W. Harris, Piedmont	Every Yes	
Pleasant Ridge	" "	Thomas Blair.	E. D. McClellan.	Piedmont	160	2	2	4	1	14	3	14	6	75		2 and 4	
Plumb Springs	" "	D. C. Robinet.	F. J. Wells.	White Plains	43	3	3	6	6							Yes	
Post Oak Springs	Talladega	Noah Stephens.	J. W. Harris.	White Plains	67	2	2	15	15			56				Yes	
Rabbit Town	Calhoun.	B. B. Nunnelly.	J. W. Coley.	McFall	43	3	7	1	4	2	1	47				Yes	
Sulphur Springs	" "	C. B. Hammett.	J. B. Broughton.	Jenkins	115	19	2	3	3	3	1	133	5	70	J. T. Moody, Jenkins	2	
Ten Island.	" "	D. C. Robinet.	R. P. DeFreese.	Jacksonville	173	27	10	11	11	11	2	186		52	D. R. Doggett, Bruner.	Every Yes	
Trinity	" "	B. B. Nunnelly.	Jas. A. Ford.	Bruner	115	11	3	9	9	9	1	133	5	53	J. L. Doggett, Ohatchie	3	
Weavers	" "	J. D. Johnson.	W. W. Guledge.	Ohatchie	56	1	1	1	3	4	1	51	5	41	W. J. Cleckler, Oxford	Yes	
White's Gap	" "	T. K. Trotter.	Oxford	Weavers	49	2	13	1	8	2	3	102	4	45	J. F. Weaver, Weavers	4	
Zion Hill.	" "	A. H. Myntz.	J. J. DeArman.	Jacksonville	108	1	1	24	24	3	3	102	4	58	J. Scott, Jacksonville	3	
		J. F. Potter.	A. N. Ward.	White Plains	73	3	2	1	2	1	1	76	3	27	J. F. Potter, White Plains	3	
Totals,				White Plains	50	1	1	7	7			44	2			Yes	
					3831	161	197	32	252	27	39	50	3853	152	1560		

FINANCIAL EXHIBIT OF CALHOUN COUNTY BAPTIST ASSOCIATION, 1896.

CHURCHES.											Value Church Property.				
	Sunday Sch'l.					Women's Societies.					Repairs, Fuel, Poor, Etc.	Total.			
	Orphans' Home..	Pastor's Salary..													
Anniston First.....		\$ 44 10	\$ 118 38	\$ 75 00	\$ 5,000 00										
Angels' Grove.....		9 12			200 00										
Antioch.....		2 25			400 00										
Boiling Springs.....		3 16			250 00										
Cane Creek.....		2 90			300 00										
Coldwater.....		7 75			400 00										
Duke.....		50 00			200 00										
Enhalton.....		9 73			300 00										
Friendship.....		1 40			250 00										
Harmony.....		5 00			300 00										
Hebron.....		25 00			250 00										
Iron City.....		37 54			1,000 00										
Jacksonville.....		2 55			600 00										
Mount Gilthead.....		55 00			600 00										
Mount Olive.....		1 00			300 00										
Mount Zion.....		2 25			200 00										
Namee's Creek.....		1 45			100 00										
New Bethel.....		2 50			1,000 00										
New Hopewell.....		17 85			275 00										
New Liberty.....		2 86			200 00										
Oak Bowery.....		2 90			150 00										
Oak Grove.....		1 10			150 00										
Olathele.....		1 40			80 55										
Oxanna.....		5 50			225 00										
Oxford.....		12 42			150 00										
Parker Memorial.....		2 25			27 00										
Piedmont.....		32 75			225 00										
Piedmont Springs.....		1 50			100 00										
Pleasant Ridge.....		3 25			400 00										
Plumb Springs.....		4 25			150 00										
Post Oak Springs.....		2 75			500 00										
Rabbittown.....		1 50			500 00										
Sulphur Springs.....		2 10			500 00										
Ten Island.....		2 25			300 00										
Trinity.....		2 10			100 00										
Weaver's.....		2 41			1,000 00										
White's Gap.....		1 01			200 00										
Zion Hill.....		5 00			400 00										
Public Collection.....		15 12													
TOTALS	\$ 872 76	\$ 242 85	\$ 184 45	\$ 851 35	\$ 829 40	\$ 174 82	\$ 836 33	\$ 116 96	\$ 683 20	\$ 65 60	\$ 156 68	\$ 1,198 42	\$ 2,130 83	\$ 2,383 55	\$ 101,660 00